

J. B. VERRINTON & SON Printers

WHOLE NUMBER 1576

breeding States of the Union. But when Great Britain proposes to him to devise some means to replace

that power checking the slave trade which search and visitation gave her, he is unable to devise any expedient, and tells us frankly that any plan she may suggest is sure to lead to grave embarrassments. To Cuba, to the United States, she is only remedy, and he will hear of no other.

Spain, too, has behaved extremely ill. She draws out her negotiations to inordinate length, and seeks to compound her obligations at the rate of six-and-eight pence in the pound. America has borne it all with patience, and has not even asked for compensation for the purchase of Cuba. If Spain will not tell it, the President contemplates the seizure of the island under the imperative and overruling law of self-preservation. Of the existence and application of such a law, America herself is to be the judge. Mexico has kept her word to the contrary; and her levies contributions on American citizens and her lawless tribes impede the passage of the Californian mail. Therefore, the United States should assume a temporary protectoate over two of her provinces, Chihuahua and Sonora, and hold them till a good government is established—a tenure but faintly amounting to freehold, and very probably to fee simple. Nor have the States of the Isthmus, Nicaragua and Costa Rica, reason to accept too literally the professed moderation of the President. They are afraid that if an arm of the sea runs through their territory, they will be in the chain of the Pacific, they would have no right to stop the navigation of all nations through it; and, though there is no arm of the sea, but only a road leading through their dominions from one ocean to the other, this road must be open to all. The application of this principle needs no comment. The application of this principle over a neighbor's land draws with it the right of enforcing it, and that right the President requests he may be empowered to exercise without the assent of Congress. Paraguay is to be compelled at the world's point to give just satisfaction.

We heard and ought to show that we ought not to be too much dazzled by the moderation of the President, and that if his voice is the voice of Jacob, his hands are undoubtedly the hands of Esau. We will only add one other reflection. Can it be that the whole American continent has more interest in the States that the weaker is to all cases the aggressor, and the stronger in all cases the attacked and injured? Is it not, at any rate, very remarkable that the United States should be at this moment proposing to sell again against another State, and that the Gulf of Mexico, Cape Horn, and, that though in a spirit of tolerant moderation they content themselves for the present year with merely seizing two provinces of Mexico, taking armed possession of the Transit route from ocean to ocean, and sending the United States to invade the chain of the Pacific of Paraguay, they have pretensions and claims in for any number—of the President's Messages, and Is the wolf always so entirely in the right?—the lamb always so completely in the wrong?—*London Times.*

THE FRENCH papers seem to have commented with greater severity than the English journals upon President Buchanan's message. The *Pays* thus concludes a long article—

Mr. Buchanan's policy may be summed up in a very few words—absence of morality—schemes of ambition which are beyond the power of realization—egotistical tendencies. If to these qualities be joined a constant anxiety about a personality of most commonplace kind, a thirst after popularity which is now declining, without any other quality, a certain egotism of language which is so much the more displaced that there is no real greatness to justify it, and a duplicity always blameable—if these points, we say, be taken into consideration, there will then exist a representation, in our opinion, perfectly faithful of the nature of the policy pursued by American ideas and directed by Mr. Buchanan.

THE MOUNT VERNON EXCITEMENT.

The interest attending the 'Mount Vernon Fund' question is now at its climax. Patriots, politicians, hand-organ orators, popular firms and associations, and all those prominent men of wealth who never fail to make handsome donations to fashionable 'charities,' pour out their appeals and pour in their contributions. Ministers preach for the cause. Actors play for it. Printers work for it. Newsboys cry for it. Handsome women—and some not handsome—beg for it. The cause prospers. The cause requires a majestic and imposing surface of wealth, a lofty, fair, splendid and imposing surface of wealth, which the shrewd proprietor of a cheap print takes practical advantage of, to plaster it over with advertisements, Edward Everett acting as bill-poster on a high national staging.

The idea of purchasing Mount Vernon by national subscription originated with Miss Ann Pamela Cunningham, of South Carolina. At her suggestion, and in consequence of her efforts, the Mount Vernon Association was formed, chartered, and put into operation. The plan, as everybody knows, is to purchase the Mount Vernon estate, the site of Washington, now the property of an individual, Mr. John A. Washington, who does not object to selling the ashes of his ancestor at a tip-top price. When first applied to, he expressed a willingness to make the trade, and seemed moderate in his expectations. But when the Association came in earnest in the matter, Mr. J. A. W., with a keen eye to speculation, slapped on 'a price.' He held the bones and so forth of the distinguished gentleman known as the Father of his country, to be worth two hundred thousand dollars; the surroundings, together with the site of his country, to be thrown in. The Mount Vernon Association did not haggle about terms. The Association said at once, 'It is a bargain.' The Association probably saw that if Mr. J. A. W. was not immediately taken up on his price, he would stop for reflection. Indeed, although Mr. J. A. W. was sharp, he was not so sharp as he might have been. He might have had three hundred thousand dollars as well as two,—may be four, possibly five or six. In any case, we consider that the Association got off cheap.

According to the terms of the contract, eighteen thousand dollars were paid down in cash. Fifty-seven thousand were to be paid on or before January first, 1859, and the remainder in three equal annual instalments on the twenty-second of February, 1860. In the event of the privilege of paying the whole amount due at any time, and being accepted, upon giving thirty days' notice. That the whole will be paid before the twenty-second of February, 1859, is the hope and belief of the regent and her co-laborers. So says Mrs. Ann Cora Ritchie, the regent of the Association for Virginia.—*Boston Echo*

THE slave Echo was sold at Charleston on the 6th inst. by the U. S. Marshal.

her Restorative, and is made of hair from gray, and produces no
in all diseases of the scalp. She stands second
none in Hair-Dyeing and Champooing.
Ladies waited at their residences, either
at home or at the Hotel.
Hair dressed in the latest style. She can refer
the first people in the cities of Boston, Providence,
Worcester, and elsewhere. Come and try for
yourselves. October 8.

Something New!

THE Subscriber, having invented a *new*, and, it
is believed, much superior **DYEING and RE-
DYEING MACHINE**, with a simple but sure **RAKE**
attachment, wishes to find an honest man with the
necessary means to patent; and introduce the same
to the public, for which a liberal share will be given.
None other than **himself**.

Further information may be had by addressing
line to Windfield, Herkimer county, N. Y., or calling
personally. DANIEL HITCHCOCK.

POETRY.

From the New River, published in 1852.
COURTSHIP OF CAPT. MILES STANDISH.
A true Historical Romance.
BY MORRIS BULLINS, 1792.

About this rather singular production, a word or two seems necessary. Whether it be really a genuine antique or more modern imitation, is a question for critics to discuss. We can only throw such light upon it as we happen to possess, and such as the document bears on the face of it.

In order to ascertain whether the ballad was founded in truth, we have turned to some old New England Chronicles, and find that the whole story is true to the letter.

Capt. Miles Standish did come over in the Mayflower, and his wife's name was Rose. Mr. John Alden and Mr. William Mullins were among the number that came over in the same vessel. Mr. William Mullins had a daughter whose name was Priscilla, and the main incident, according to the chronicles, actually occurred precisely as related in the poem.

BALLAD.

Miles Standish in the Mayflower came
Across the stormy wave,
And in that little band was none
More generous or brave.

'Midst cold December's sleet and snow
On Plymouth rock they land;
Weak were their hands, but strong their hearts,
That pious pilgrim band.

Oh, sad it was in their poor huts
To hear the storm-wind blow;
And terrible at midnight hour,
When yelled the savage foe.

And when the savage, grim and dire,
His bloody work began,
For a champion brave, it had been told,
Miles Standish was the man.

But oh, his heart was made to bow
With grief and pain full low,
For sickness on the pilgrim band
Now dealt a dreadful blow.

In arms of death so fast they fell,
Their scarce were buried,
And his dear wife, whose name was Rose,
Was laid among the dead.

His sorrow was not loud, but deep—
For her he did bemoan;
And such keen anguish wrung his heart,
He could not live alone.

Then to John Alden he did speak;
John Alden was his friend;
And said, 'Friend John, until my wish
I pray thee now attend.

My heart is sad, 'tis very sad,
My poor wife Rose has gone;
And in this wild and savage land
I cannot live alone.

To Mr. William Mullins, then,
I wish you would repair,
And see if he will give me leave
To wed his daughter fair.

Priscilla was his daughter's name,
Comely and fair was she,
And kind of heart she was, withal,
As any maid could be.

John Alden, to oblige his friend,
Straightway to Mullins went,
And told his errand like a man,
And asked for his consent.

Now Mr. Mullins was a sire
Quite rational and kind,
And such consent would never give
Against his daughter's mind.

He told John Alden if his child
Should be inclined that way,
And Captain Standish was her choice,
He had no more to say.

He then called in his daughter dear,
And straightway did retire,
That she might with more freedom speak,
In absence of her sire.

John Alden had a bright blue eye,
And was a handsome man,
And, when he spoke, a pleasant look
O'er all his features ran.

He rose, and in a courteous way
His errand did declare,
And said, 'Fair maid, what word shall I
To Captain Standish bear?'

Warm blushes glowed upon the cheeks
Of that fair maiden then;
At first she turned away her eyes,
Then looked at John again.

And then, with downcast, modest mien,
She said, with trembling tongue,
'Now prithee, John, why dost thou not
Speak for thyself alone?'

Deep red then grew John Alden's face,
He bade the maid good bye;
But well she read, before he went,
The language of his eye.

No matter what the language said,
Which in that eye was writ—
In one short moment, Priscilla was
John Alden's loving wife.

THE ROCK.

In the Valley of the El Ghor.
BY JOHN G. WHITTIER.

Dead Petra in her hill-tomb sleeps,
Her stones of emptiness remain;
Around her sculptured misery sleeps
The lonely waste of Edom's plain.

From the doomed dwellers in the cleft
The bow of vengeance turned not back;
Of all the myriads, none are left
Along the Wady Musa's track.

Clear in the hot Arabian day
Her arches spring, her statues climb;
Unchanged, the graven wonders stand
No tribute to the spoiler, Time!

Unchanged the awful lithograph
Of power and glory undimmed,
Of nations scattered like the chaff
Blown from the threshing-floor of God.

Yet shall the thoughtful stranger turn
From Petra's gates with deeper awe,
To mark the burial urn
Of Aaron on the cliffs of Hor.

And where upon its ancient guard
The Rock, El Ghor, is standing yet,
Looks from its turrets desert-ward,
And keeps the watch that God has set,—

The same as when, in thunders loud,
It heard the voice of God to man;
As when it saw in fire and cloud
The angels walk in Israel's van!

Or when from Zion-Gebel's way
It saw the long procession file,
And heard the Hebrew jubilee play
The music of the lovely Nile.

Or saw the tabernacle pause,
Cloud-bound, by Kadesh Barnea's wells,
While Moses graced the sacred laws,
And Aaron sang his golden bells.

Rock of the desert, prophet-sung!
How grew its shadowing pile, at length,
A symbol, in the Hebrew tongue,
Of God's eternal love and strength.

On lip of bard and scroll of seer,
From age to age went down the name,
Until the Shiloh's promised year,
And Christ, the Rock of Ages, came!

The path of life we walk to-day
Is strange as that the Hebrews trod;
We need the shadowing rock as they,
We need, like them, the guides of God.

God send His angels, Cloud and Fire,
To lead us o'er the desert land!
God give our hearts their long desire,
His shadow in a weary land!

(National Era.)

The Liberator.

KIDNAPPING OR NO KIDNAPPING ON
THE SOIL OF MASSACHUSETTS.

WEST DUXBURY, Sunday, Jan. 9, 1859.

DEAR GARRISON:

Are you for or against kidnapping? This is the question, the great and vital question, now before the people of this State—the only question of vital importance that is to occupy the attention of the Legislature this winter. Will the old Bay State allow her citizens, her voters, her legislators, her judges, and her Governors (for every voter is a legislator, a judge and a Governor) to be kidnapped? Every man or woman is a kidnapper who directly or indirectly favors the seizure of any man, woman or child on the soil of Massachusetts, under any pretence whatsoever, with a view to make him or her a slave.

Kidnaping is the seizure of a man with a view to enslave him—nothing more, nothing less, and nothing else. No matter by whose authority, or with what pretence, a man seizes another man, a woman or a child, to enslave him or her, he is a kidnapper, and all who aid and abet or connive at it even by silence, are partakers in the crime, and should be branded and treated in society as kidnappers. Shall the old Bay State look on and see this blackest of crimes perpetrated on her soil by any man or set of men, and be dumb, and thus confess herself powerless to defend her citizens from it? Is Massachusetts bound in chains, and laid helpless at the feet of kidnappers? Let us know it if she is.

To test this question, let the people come up to the State House, at once, by their petitions, from every town, city, village and neighborhood, from Provincetown to Pittsfield, and demand of the Legislature a law, declaring every man a kidnapper, who directly or indirectly aids in the seizure of any man, woman or child, on the soil of Massachusetts, under any pretence whatsoever, with a view to make him or her a slave.

A man, coming to this State, and residing in any town one year, and paying a poll tax, is a citizen, and has a right to vote, whatever be his color, creed, or condition, provided he is not on the town as a pauper, nor on trial for crime. Will the State allow her voters, her citizens, her rulers, to be kidnapped by any power? Let the people come to the State House, and demand an explicit answer of the Legislature; and let not a man who goes for kidnapping ever be allowed to pollute the State House again by his presence there. Let every member of the present Legislature be compelled to register his name for or against kidnapping.

All men are endowed by their Creator with an inalienable right to liberty. People of Massachusetts! having uttered this grand, self-evident truth, will you allow a man, the image of your God, and an heir of immortality, to be seized by any man or set of men, under any pretence, and put on trial before any tribunal, on the issue whether God made him a freeman or a slave, a man or a beast? Come to the rescue, people of Massachusetts! Save your native State from the damning footprint of the kidnapper! Say to the world, the moment a slave from Carolina, or from any spot on earth, touches your soil, he is free, as God made him, and safe from the fangs of the slave-hunter.

In making laws for this State, what has the Legislature to do with the Constitution of any other State or nation? Nothing. If the Constitution of the United States at night the very first principles of the Constitution of the State, which Constitution is the State to follow in making and administering her laws? Let no man or set of men come upon the soil of the old Bay State, and there, in the presence of all her cherished memories, trample the fundamental law of the State beneath their feet by kidnapping her citizens.

HENRY C. WRIGHT.

AN ACCEPTABLE NUMBER.

EDEN, Lancaster Co., Pa., Jan. 3, 1859.

FRIEND GARRISON: Indulge me in a few remarks on some of the contents of No. 53 of the Liberator. And first, of the resolutions of the Essex Co. A. S. Society. I do not recollect ever to have seen such a series of appropriate epithets applied to the execrable system which they denounce; and yet they do not, because words cannot, depict the monstrous enormity. We want some new words that would not have fitness, if applied to any thing but this unparalleled wickedness.

Secondly: the Ashtabula Sentinel, Milwaukee Democrat, and True American, have my hearty thanks for what they say of the New York Tribune, as W. L. G. for copying their outspoken words regarding that overgrown, monopolizing, dictatorial periodical. I only regret that they did not begin their strictures sooner; but I am not without hope that, even yet, other journalists, who have been building Greeley's fortunes on the ruins of their own, will remember that there were managing, prosperous men in the world prior to his advent, and that they themselves have some manifold, if they will cease to lean on, and look up to, a leader. The ice is broken; let them keep it open. A word to the wise may effect more than a lecture or a book for the unthinking.

Thirdly: I would speak, if I knew how, of the two letters from Elizabeth B. Chase and Elizabeth Cady Stanton. Please do not call them 'ladies' any more; they have established their claim to a far nobler name. They have proved that they are women. Every thing alive in me overflows with gratitude for their womanly feelings respecting the fearful wrong which they were invited virtually to palliate. Buy the household of a man who waged a seven years' war for liberty, political liberty, while he refused personal liberty to hundreds of chattels who, in the mean time, were laboring in the fields of that household, now to be purchased to perpetuate the memory of this friend of liberty! Gentle women did not say what an aged man may and will say, that it is superlatively ridiculous! He will say more. It was not a womanly conception. It does not comport with the best elements of her character to overlook the wrongs of four millions of human beings, one half of whom are of her own sex, whose persons are never inviolate, to commemorate one man who long since was placed beyond the reach of earthly punishment and suffering. No, it is not a womanly idea. Women do not yet figure in the political world, but the sex which does are not slow to seize any thing which may gain reputation abroad, or be turned into political capital at home.

Fido, partisanship and thoughtlessness will account for the movement, and designing party leaders will vie with each other in their praise of it, while the unthinking will say amen, and give their money.

It is no less a privilege than a pleasure to give a humble response, at seventy-six, to opinions so just, feelings so humane, and utterances so brave, as those of the noble women just named. Let the reflecting sisterhood fall into rank with them. May E. B. Chase and E. C. Stanton merit and realize the blessing of permanent peace, in the secret, silent prayer of AMOS GILBERT.

WORKING WITH ERRORS.

From the New York Independent.
Last week we made a partial confession of our Faith. This week we make a partial confession of our Practice. And we now print the entire first part of the article from the N. Y. Examiner, the last part of which was more convenient to dispose of first—

The 'Fraternity' and Mr. Beecher.

In the congregation ministered to by Theodore Parker, at the Music Hall in Boston, known as the 'Twenty-Eighth Congregational Society,' there is a literary association styled the 'Fraternity.' Said Fraternity has got up a series of 'Fraternity Lectures,' an avowed object of which, if a newspaper announcement may be credited, was to give to the 'ideas' of Mr. Parker a freer scope than the Lyceum platform allows. But whether that was the purpose or not, it is manifest that the effect would be, so far as any impression was made on the public, to give increased popularity to the man and his 'church.' If the lectures prove, as has been claimed, 'the most successful course of the season,' they will reflect a certain lustre upon the 'Twenty-Eighth Congregational Society,' and upon the association styled the 'Fraternity.' Such an effect, we should suppose, would be deprecated—at least, would not be even constructively aided—by a sincere friend of evangelical religion. But the pastor of the Plymouth Church in Brooklyn has appeared upon Mr. Parker's platform, to lend to it his popularity. Mr. Beecher has asserted his right to do in all things what is right in his own eyes, and we are not disposed, even if we were able, to abridge his liberty. But it is utterly incomprehensible why, if so thinking, he should have taken the Gospel such open aid and comfort to his bitterest enemies. To appear with Mr. Parker, contemporaneously or successively, upon a platform which represents either him or his 'ideas,' is one thing; to assist in giving scope to an individual, whose views are a very different thing—and that is what every Fraternity lecturer, and every purchaser of a Fraternity ticket, has done.

Of course, we believe in newspapers, and in editors. Yet, even an editor may be mistaken, and a newspaper may be in error. Mr. Parker's platform, in the instance before us, is a most confounding trap in religious or secular newspapers. It is true that the Fraternity Course was under the supervision of members of the Twenty-Eighth Congregational Society of Boston, but it is not true that it was got up for the sake of giving Mr. Parker a freer scope than the Lyceum platform allows—'if by ideas the Examiner means Mr. Parker's characteristic religious views. On the contrary, it was known that Mr. Parker was preparing four historical discourses, on Washington, John Adams, Jefferson, and the Declaration of Independence, to be delivered in Boston. Mr. Parker's religious notions, that a studious career had been exercised to keep him from Boston lecture platforms, though history, art, or belles lettres were his theme, less the influence of any thing that was good in him should reflect a lustre upon that part of him which religious men so much deplored.

But, on the other hand, the attempt to suppress a man, and to silence his speech, on the great topics which are common to men of all religious views, must produce, not only among his personal friends, but among the honorable men who actually differ from him in religion, a determination that he shall have a chance to speak at least; and then, if people did not wish to hear an 'infidel,' on secular topics, of course they could stay at home. In other respects, this Lecture Course was like ordinary courses. The regularity of the lectures was regular, and the lectures were delivered in the Tremont Temple, the place for the chief part of public lectures, to give my own ideas, and to exert whatever power I had by my thoughts and by my feelings upon such audience as pleased to come. If they were good, they would stay; if they were bad, they would go. But, either way, I was responsible for my own testimony, and for nothing more; and this was not lent to Mr. Parker, but to the audience. Yet, whenever Theodore Parker does what is right and noble, if it is for the good of the world, he is doing it right, and he is doing it nobly. I have nothing to lend, however, but good will, and that I never lend, but give free as God's air!

But, it will be asked, will the public understand your position, and, however you may design it, will the chains which you would bind us in, the shackles with which you would bind us, be broken by your position, and by the efforts made to break it? No. The public are just the ones who will not misunderstand. There is formed and forming a moral judgment in the intelligent part of the community, and this judgment needs more love to the truth, and more courage to follow it, than we have at present. Men at large will be a great deal more Christian, and in daring to avow an ethical sympathy with Theodore Parker, between whom and myself there exists an irreconcilable theological difference, than if I had bombarded him for a whole year, and refused to touch his hand.

What a pitiful thing it is to see men who have the chance of saying what they believe, who do say it two hundred times a year, who write it, sing it, speak it, and fight it; who, by all their social affections, by all their life-work, by all their positive and negative actions, are placed before the world, and yet, if they are not to be a great deal more Christian, and in daring to avow an ethical sympathy with Theodore Parker, between whom and myself there exists an irreconcilable theological difference, than if I had bombarded him for a whole year, and refused to touch his hand.

Did the Examiner think that the young gentlemen of Mr. Parker's society got up a course of popular lectures for the sake of propagating infidelity, and invited me, without disclosing the inward scheme, to garnish the course, and to lend my influence, blindingly, to such an aim? Or did it never enter the head of the Examiner that a man might associate with men from whose theological views he utterly dissented, and yet be employed in charitable purposes, and for the most part among the poor and unfriended?

And if the young men of the Twenty-Eighth Congregational Society of Boston judged that we were one who would be glad to co-operate with Theodore Parker in all his honorable aims, they were not implying approbation of his theology, for objects common to all good men; and if they judged that we should be forward to aid all measures, among all sects, which had for their object the improvement of the young, and the relief of the suffering, they were not implying approbation of his theology, for objects common to all good men; and if they judged that we should be forward to aid all measures, among all sects, which had for their object the improvement of the young, and the relief of the suffering, they were not implying approbation of his theology, for objects common to all good men; and if they judged that we should be forward to aid all measures, among all sects, which had for their object the improvement of the young, and the relief of the suffering, they were not implying approbation of his theology, for objects common to all good men; 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